In the nature of things it was not possible for the Tahsildar, who was at present overburdened with so many important duties of administration, to find time to attend to the Devaswoms. He usually left that work to the low-paid underlings of the department. The festivals were mismanaged. The intention of the pious donors in instituting those trusts was entirely lost sight of. The object of those trusts was to minister to the religious needs of the communicants; but that side of the activity was conspicuous by its absence. Even the daily routine of the temples was not attended to. The Jenmi Member even went to the extent of saying that the sacred images were treated in such a way as to verge on sacrilege. The funds of the Devaswoms were being used by managers, not for the satisfaction of God but for commending themselves to the favour of their immediate superiors. Such a state of things was sure to bring divine indignation on those responsible for its continuance. It was, therefore, necessary that that state of things should be immediately put an end to, to save the whole country from a dire catastrophe.

There need not be any fear that the temples could not be managed except through official intervention. The Jenmi Member had drawn a comparison of the condition of those temples with the Christian Churches and mosques which were being managed without any element of Government control. A similar step might be followed in regard to temples also. The Revenue Department was in the hands of men who could find neither the time nor the enterprise necessary for all the sundry duties that they were saddled with. The Tahsildar had to attend to judicial work. If there was any dereliction, the High Court would come down on him. If there was any treasury work in arrears, the Account Office would take him to task. Any laxity in the revenue work would cost him his appointment. If he did not attend to the catering of the circuting officers or to the thousand and one tourists of note, he would incur Government's displeasure. So it would be clear that under the present arrangement nobody could do the work satisfactorily. The Treasury Defalcation case at Kottayam and several other instances might be cited. It had also been again and again pointed out that, unless the Devaswoms were separated, peculation and corruption could not be effectively checked. Any privilege that was peculiar to one community would be viewed with displeasure and resented by others. It was a well-recognised principle that, other things being equal, all should have equal opportunities. In justice to the 26 lakhs of His Highness' subjects, that invidious distinction should be removed. Their demands were not extravagant. What they claimed was bare justice to themselves and not that they should be granted any privilege or favour which was against the interests of any other class. In view of the strong public opinion in British India and the recent policy of the Government of Mysore in favour of separating even the judicial from the executive functions, the bifurcation of the duties of the Tahsildar from the Devaswoms was absolutely essential, not only in the interests of the aggrieved communities but in the interests of efficiency itself.

Dewan's reply.—Noted.

162. Some disabilities which the Muslim subjects of the State suffer and suggestions for removing them.

Mr. P. S. Mahomed (Member, Nominated) said that the educational advancement of the Mahomedan community had been engaging the serious attention of Government and that several concessions had been shown to them for which his community ever remained grateful to Government. But their social and religious advancement also required an equal amount of attention on the part of Government. The Member then submitted the following suggestions for the consideration of Government:—

(1) *Mahomedan Holidays.* The Almanac and Directory published by Government did not show the Mahomedan holidays. The number of holidays allowed to Mahomedans was very small. Barawafath, Ramzan, Bakreed, and Moharam 10th day should be declared public holidays throughout the State as had been done in British India and Mysore, and all Mahomedan holidays included in the Almanac.

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(2) *Public service.* In spite of the specific orders of Government to give preference to the members of their community in the matter of appointments in the public service, their grievances in the matter had not been substantially redressed. Those who were qualified still found it difficult to get appointments, though the number of such men was very small. From the year 1092, only very few of them were entertained in service.

(3) *Hostel for Mahomedan Students.* There were about 30 Mahomedan students in the College and High schools at Trivandrum. On behalf of the students who resorted to Trivandrum for higher education from the various taluks of the State, he requested that a Government hostel should be started at Trivandrum for their use, and if that could not be done, a small grant should be sanctioned for the present Muslim hostel.

(4) *Text-Book Committee.* Many books which were obnoxious to the feelings of the Muslims had been approved by the Text-Book Committee and prescribed as texts in schools. The members of other communities who were on the Text-Book Committee were not competent to select the text-books suitable for Mahomedan boys as they were ignorant of Arabic and Hindustani. A Mahomedan who had a good knowledge of Arabic and Hindustani should be appointed as a Member of the Text-Book Committee.

(5) *Use of 'Koran' for taking oaths.* The Muslim community had great objection to the way in which the 'Koran' was being used for taking oath in the civil and criminal courts of the State. Copies of the translations of the 'Koran' might be used for the purpose.

(6) The concessions granted to Mahomedan boys in Government schools should be made applicable to Private and Grant-in-aid schools.

(7) An examination in Arabic for testing the knowledge of Munshis in Mahomedan schools should be instituted.

Dewan's reply.—Noted.

163. Removal of the disabilities of Pulaya and Paraya converts to Christianity.

Mr. Abraham Isaac (Member, Nominated) thanked the Government for the various concessions granted to the Pulayas and Parayas in the matter of their educational advancement and registry of land in their names, and submitted the following requests:—

1. *Vernacular Education.*—The number of Pulaya and Paraya boys in classes above class V in Vernacular schools was very small, as many of the boys discontinued their studies owing to their inability to pay even half fees and to purchase books. All Pulaya and Paraya boys with a few exceptions starved during the interval without noon-day meal. The scholarship-holders who failed in the examination ceased to get the scholarships. He requested that the grant of scholarships should be continued even if the scholarship-holders failed in the examination, that the amount of scholarships should be increased so as to cover the cost of noon-day meal also, and that in the case of very poor boys in class VII, the class fees and the examination fees should be remitted.

2. *English Education.*—The work of the Missionaries in spreading English education among the Parayas and Pulayas was really praiseworthy. They were greatly indebted to the Missionaries for the sympathetic treatment shown to them. There were more than 20 boys in the whole State studying in English schools, out of whom only 4 boys had been granted scholarships. Those who were studying in the Grant-in-aid institutions were not given any pecuniary aid. The Member's request was that the number of scholarships to the Pulaya and Paraya boys in English schools should be increased.

3. *Industrial Schools.*—There were two Industrial schools, one at Chingavanam in the Kottayam taluk and the other at Kuthrapalli in the Changanasseri taluk. As great difficulty had been experienced in getting bamboos, rattan, eata, &c., for use in

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